

Articles to be

enquired of in the generall vi-
sitation of Edmonde Bisschoppe of

London, exercised by him the peare of oure
Lorde. 1. 5. 5. 4. in the citie and Diocese of Lon-
don, and set forth by the same for his owne dis-
charge towarde God and the worlde, to the ho-
nour of God, and his catholike church, and to the
commoditie and profite of all those, that eyther are
good, (whiche he woulde were all), or deateth in
goodnesse, (whiche he wylleth to be many), with-
out anye particular grudge or displeasure, to anye
on good or badde within this Realme, whi-
che articles he desyreth all men of their charitie,
especiall ye those that are of his Diocese, to take
wyth as good intente and minde, as he the sayde
Byschoppe wyllleth and desyreth, whiche is to
the beste. And the sayde Byschoppe wyll hall desy-
reth all people to vnderstande, that whatsoeuer
opinion, good or badde, haue conceyue of him, or
whatsoeuer blage or custome hath bene heretofore
hys onelye intente and purpose is to doe his

duetie charitably, and wyth that
loue, fauoure, and respecte,
both towarde God,
and euerye Chri-
sten person,
whiche
anye Byschoppe shoulde
shewe to hys flocke
in any wise.





20 The firste Articles

are concernyng the Clergie, because they shuld
of duetie giue good example, and that their faulte is
moze in dede, and moze worthe punishmente,
then the faultes of the laytie.



Firste whether the Clergie, to gyue ex-
ample to the laytie, haue in their liuing, ¹
in their teaching, and in their doinge so
behaued them selves, that they (in the
iudgemente of indifferent personnes)
haue declared the selves, to seache prin-
cipally the honour of God, & his churche, the helth of
the soules of such, as are committed to their cure and
charge, the quietnesse of their parishioners, and the
welthe and honoure of the King and Queene of this
Realme.

Item whether your person, bicare, or anye other
ministring as prieste within youre parishe, haue ²
bene, or is married, or taken for married, not yet
separated from his concubine or woman, taken for
wife, or whether the same woman be deade or yet ly-
uyng, and being lyuyng, whether the one resorteth to
the other openly, secretly, or sclaunderously, mayn-
teynynge, supportynge, or findyng the same in any wise
to the offense of the people.

Item whether there be anye personne, of what
estate, condition, or degree he be, that dothe in or ³
open talke, or priuelye defende, maynteyne, or bp-
hold e

holde the marriage of priestes, encouragings or boldyng any person to the defense thereof.

4 **I**tem whether ye haue your person or vicare resident continuallye with you vpon hys benefice, doynge hys duetie in the seruyng of the cure, and whether beinge able he do kepe hospitalitie vpon the same, feadyng hys flocke with his good lyuyng, with his teaching, and his releauing of them to his power.

5 **I**tem whether your person or vicare, beinge absente, haue a sufficiente dispensation and licence therein, & whether in his absente he do appoynte an honest, able, and sufficient learned curate to supplie his rowme and absente to serue his cure.

6 **I**tem whether your person or vicare, by him selfe or his good and sufficient deputie, for him do releaue hys poore parishioners, repayre, & maynteyne his house or mansion, and thinges thereunto apperteynyng, and otherwys doo hys duetie, as by the order of the lawe, and custome of this realme he ought to doe.

7 **I**tem whether the sayd curate so appoynted in the absente of your person or vicare do in al pointes the best he can to minister the sacramentes & sacramētals, & other hys duetie in seruyng the same cure, specially in celebrating diuine seruice at conueniente houres chiefly vpon sondayes and holye dayes, and procession dayes, & ministring the sayd sacramentes and sacramētalles, as of duetie and reason he ought, mouinge and exhorting earnestly his parishioners to come

co me vnto, and deuoutlye to heare the same. And
whether he him selfe do reuerently celebrate, practyse
minister, and vse the same as apperteyneth.

Item whether he the sayd curate, personne, or bi
care, haue bene, or is of suspecte doctrine, erroni
ouse opinion, misbelefe, or euill iudgemente, or do
set forth, preache, fauoure, ayde, or maynteyne the
same contrarie to the catholike sayth, and order of
this realme. 8

Item whether they or any of them doth haunte,
or resorte to ale houses or tauerne, other wyse
then for his or their honeste necessitie and reliefe,
or repayre to anye disinge houses, common bo wlinge
alies, suspecte houses or places, or doe haunte and vse
common games or playes, or behaue the selves other
wyse vnpriestly and vnseemly. 9

Item whether they or anye of them be familiar,
or kepe companie, and be conuersaunt with any
suspect person of euill conuersation and luyng,
or erroneous opinion or doctrine, or be noted, to ayde,
fauoure, and assiste the same in any wyse, contrary to
the good order of this realme, and the vse of the ca
tholike churche. 10

Item whether there be dwellynge within anye
your parishes any prieste, forrener, straunger, or
other, who not presented to the Bisshop of this
diocese, or his officers, examined & admitted by some
one of them, doth take vpon him to serue anye cure, or
to minister any sacramentes or sacramentales with
A, iii m

in the sayd paryshe.

12 **I**tem whether there be dwellinge wythin anye your paryshes, or repayryng thither any priest, or other namyng hym selfe minister, which doth not come diligently to the church to heare the diuine seruice or sermons there, but absenteth hym selfe, or discourageth other by his example or wordes to come vnto the same, expresseinge their name and surname with sufficient knowledge of them.

13 **I**tem whether there be anye married priestes, or namyng them selves ministers, that do kepe anye assemblies or conuenticles wyth such like, as they are in office or secte to set forth anye doctrine or blage not allowed by the lawes & laudable customes of this realme, or whether there be any resort of any of them to any place for any priue lectures, sermons, playes, games, or other deuises not expressely in this realme by lawes allowable.

14 **I**tem whether there be anye of them, whiche is a common braboler, scoulder, a sower of discorde among his parishioners, a hatoker, a hunter, or spending his time ydely and vnrchristely, or being a fornicatoure, an aduouterer, a dronkard, a common swearer, or blasphemour of God or his sayntes, or an vnruly, or euill disposed person, or that hath come to his benefice or promotion by simonie, vnlawfull suite, or vngodly meanes in any wyse.

15 **I**tem whether they and eueryche of them to the best of their powers at all tymes haue exhorted & stirred

stirred the people to quietnes and concord, and to the obedience of the Kinge and Queenes maiesties and theyr officers, rebukynge all sedition & tumulte woth all vnlawful assembles, mouing the people to charitie and good order, and charginge the fathers and mothers, maysters & gouernours of youth to kepe good rule, & to instruct them in vertue and goodnes, to the honoure of God, and of this realme, and to haue them occupied in some honeste arte and occupation to gette theyr lyuynge therby.

Item whether they or any of them do admit any 16
person to receaue the blessed sacrament of the aul-
tare, who are openly knowen, or suspected to be
aduersaries and speakers agaynst the sayd sacramēt,
or any other article of the catholike fayth, or to be a no-
torious euil person in his conuersation or doctrine, an
open oppzesser, or euil doer to his neyghbour, or being
in hatred and malice with his sayd neyghbor, not be-
ing cōfessed, reconciled, and hauing made satisfaction
in that behalfe.

Item whether they or any of them haue of their
owne aucthoritie admitted and liceuced anye to 17
preache in their cure, not being aucthorized & ad-
mitted therevnto, or haue denied or refused suche to
preache, as haue bene lawfully licensed. And whether
they or any of the hauing aucthoritie to preache with
in their cures, doth vse to preache, or at the least doth
procure other lawfull and sufficient persons to do the
same, accor̄dyng to the order of this realme.

Item

18 **T**em whether they oz any of the since the quenes
maiesties proclamation hath oz doth vse, to say oz
singe diuine seruise, minister the sacramentes oz
sacramentalles, oz other thinges in English contrary
to the order of this realme.

19 **T**em whether they and euerpe of them in theyr
suffrages, collectes, and prayers doth vse to pray
for the kyng and Queenes maiesties, by the na-
mes of King Philippe and Queene Marye, according
to a letter and commaundement therin lawfully gy-
uen now of late vnto them by theyr ordinarpe.

20 **T**em whether they and eueryche of them haue
diligently moued & exhorted their parishioners,
howe and in what maner childzen should be bap-
tyzed in tyme of necessitie, and they the sayd parishio-
ners reuerently and deuoutly to prepare them selves
to receaue and vse the sacramentes, especiallpe of the
sacramente of the aultare. And whether any person
haue refused oz contempned to receaue the sayd Sa-
crament of the aultare, oz to be confessed, and receaue
at the priestes hande the benefite of absolution, accor-
dyng to the laudable custome of this realme.

21 **T**em whether they and eueryche of them hathe
diligently visited his and their parishioners in
the tyme of sycknes and nede, and ministred sa-
cramentes and sacramentalles to them accordingly,
and whether they haue exhorted & monished them
to haue due respecte to their soule helthe, and also to
sette an order in their tempozall landes and goodes,
Declaryng their debtes persitely, and what is owing
vnto

unto them, and they so to make theyr Testamentes
and laste willes, that as muche as maye bee, all trou-
ble and busynes may be excluded, theyr wyues and
childerne wyth theyr frendes maye be holpen and
succoured, and them selves decentlye buryed and
prayed for, and to haue an honest memoꝝye and com-
mendations for theyr so doyng.

Item whether they and eueryche of the haue so-
lempnised matrimony betwene any his parish-²²
oners, or anye other personnes, (the banes not
befoze asked. iij. seuerall sondayes or holpe dayes) or
withoute certificate of the sayde banes, from the cu-
rate of any other parish, yf any of them be of another
parish, and whether (touchinge the solempnization
and vse of this Sacrament of matrimony, and also of
all other the sacramentes of the Churche) they haue
kepte and obserued the olde and laudable custome of
the Churche without anye innouation or alteration
in any of the same.

Item whether they and eueryche of them vpon²³
the sondays at the seruice time doth vse to sette
foꝛth and declare vnto the people all suche holpe
dayes and fastinge dayes, as of godlye vlsage and cu-
stome hath heretofore laudablye bene accustomed to
be kept and obserued in the weke folowynge and en-
suing, and whether they and eueryche of them dothe
obserue and kepe them selues the sayde holpe dayes
and fasting dayes.

Item whether the person or vicare doth repayre²⁴
and maynteyne his chauncel and mansion house
B. i. in

in sufficient reparation, and (the same being in decay) whether he dothe bestowe yeaerlye the fyfte parte of his benefice, till suche tyme, the same bee sufficientlye repayzed, Doinge also further his duetie therein, and otherwyle, as by the lawe he is charged and bounde in that behalfe, distybutinge and doinge, as he is bounde by the lawe.

25 **I**tem whether there be any personne, that doth serue any Cure, or mynyster any Sacramentes, not being prieste, or yf anye doo take vpon them to vse the roome and office of the personne, or vicare, or Curate, of anye benefice, or spirituall promotion, receauing the fructes thereof, not being admitted therevnto by the ordynary.

26 **I**tem whether they and eueryche of them doth goo in priestly apparell and habite, hauing theyr berdes and Crownes shauen, or whether any of the doth go in laye mens habites & apparel, or otherwyle disguise them selves, that they can not easelye be discerned or knowen from laye men.

27 **I**tem whether they or any of them haue manye promotions, and benefices ecclesiasticall, Cures, secular seruyces, yeaerly pensions, Annuyties, fermes, or other reuennues, now in title or possession, and what the names of them bee, and where they lye, gyuing al good instruction, and perfect Information therein.

28 **I**tem whether suche as haue churches or Chapels appropried, and mansions, or houses therto apperteyning

apperteynyng, Doo kepe theyr Chauncelles and houses in good and sufficient reparations, and whether they doo all thinges in distributions and almes or otherwise, as by lawe and good order they ought to doo.

Item whether any such, as were ordered scismatically and contrary to the olde order & custome of the catholike church, or being vnlawfully and scismatically married after the late innouation and maner, beyng not yet reconciled nor admitted by the ordinary, haue celebrated or sayde eyther Masse or other diuine seruice within any cure or place of this citie or diocese, 29

Item whether any person or vicare, or other buying ecclesiasticall promotion, do lette out the same to ferme without consent, knowledge, & licence of his ordinary, especially for an vnreasonable number of yeares, or wyth suche conditions, qualities, or maners, that the same is to the great prejudice of the church, and the incumbente of the same, and especially of him, that shall succede therein. 30

Item whether there be any personne, vicare, curate, or priest, that occupieth buying and selling as a marchaunt, or occupieth vsurye, or layeth out his moneye for fylthye lucre sake, and gayne, to the sclaunder of priesthode. 31

Item whether they or anye of them doe weare swordes, daggers, or other weapon in tymes and places not conuenient or semely. 32

B. ii.

Item

33 **I**tem whether any priest or ecclesiasticall person haue reiterated or renewed baptism, whiche was lawfullye done befoze, or inuented and folowed any newe fashion or forme, contrary to the order of the catholike church.

34 **I**tem whether the person, vicare, or curate do (ac-
cozdyng to the lawe) euery quarter in the yeare,
vpon one solempne daye or moe, it is to wyte,
vpon the sondaye or solempne feast (when the pari-
shioners by the order of the Church do come toge-
ther) expounde and declare by him selfe, or some other
sufficient person vnto the people in the vulgare or co-
mon tongue, playnly, truly, and fruitefully the ar-
ticles of the catholike fayth, the tenne commaunde-
mentes, expessed in the olde lawe, the two commaun-
dementes of the Gospell or newe lawe, that is, of ear-
neste loue to God, and to oure neyghboure, the seuen
wozkes of mercy, the seuen deadly synnes with their
offsprynge, progynye, and yssue, the seuen principall
vertues, and the seuen sacramentes of the church.

35 **I**tem whether that euery priest hauyng cure, do
admonyssh the women (that are wyth childe)
wythin his cure to come to confession, and to re-
ceauie the sacramēt (especially when their time draw-
eth nye) and to haue water in readines to chrysten the
chylde wyth, yf necessitie so require it.

36 **I**tem whether stipendarye priestes doe behaue
them selves discretely and honestly in all poyntes
towardest their person or vicare, gyuyng an-
othe, and doyng accoꝝdyng to the lawe and ecclesia-
sticall

licall constitutions, ordinaunces, and laudable customes in that behalfe.

Item whether anye person, vicare, or other ha-
uyng any ecclesiasticall promotion, haue made ³⁷
any alienation of any thing, pertyning to their
churche, benefice, or promotion, what it is, and what
warrault they had so to do.

Articles concernyng Archdeacons their officialles and mini- sters.

Est whether they and eueryche of them
hathe executed and done his office in all
poyntes, accordyng to the order of the
lawe, and the ecclesiasticall constitutions
and laudable customes of the churche.

Item whether the sayde Archdeacons haue
faythfully and profitably visited al the churches
within their Archdeaconries, inquiring diliget-
lye, howe diuine seruice in all poyntes hath bene cele-
brated and sayd, the sacramentes and sacramentalles
ministred, and howe the ornamentes of the churche
haue bene kept, and what lacke hath bene there of the
or what faulte hath bene in them, and generallye of
all thynges spirituall and tempozall, apperteynyng
to the good ordre of their Archdeaconries and the
said churches; correctinge and punysshynge diligent-
ly and faythfully all suche offences, transgressions, &
crymes, as apperteyneth to the worthy punishment
and refozation.

Item

10 **I**tem whether the sayd Archdeacons do forsee
and provide, that the blessed Sacrament of the
altare be reuerently reserved & kepte in a pyxe,
and hanged vpon the altare, or other wyse decently
and safely kept and placed. And that the hoste so re-
served in the pyxe, be ones in the weke taken and re-
ceaued of the prieste, or lyke personne, for whome the
same is reserved, and another consecrate hoste to be
put in the place thereof, and the same not to be suffe-
red there longe to continue, but chaunged & renewed
accozdyng to the olde custome, and blage of the
Churche.

11 **I**tem whether they and euery of them haue ad-
monished the persons, vicars, curates, and all
other priestes, being called, or comming to anye
sicke person, making his Testament and laste will to
putte theicke person in remembraunce of the greate
spoyle and robberye, that of late hath bene made of
the goodes, ornamentes, and thinges of the churche,
exhorting charitably the same, not only to relieue and
helpe the neddy persons being abroade, but also accor-
ding to the olde and laudable custome vled in tymes
past, effectually to remember both his parische church,
and the nede thereof, and also the cathedrall and mo-
ther church of this citie and diocese of London, relie-
uyng the same with some what, accor dyng to his de-
uotion and power, and whether the sayd persons, vi-
cars, curates, and other the sayd priestes haue done
accozdingly,

Articles

**Articles concernynge the thynge
of the Church, and ornaments of
the same.**



Test whether there be at the entree of þ
churche oz within the doze of the same an
holy water stocke oz potte, hauinge in it
holpe water to sprinckle vpon þ enterer
to putte hym in remembraunce both of
his promise made at the tyme of his baptisme, and
of the shedding & sprynckeling of Christes bloude vpon
the Crosse for his redemption, and also to put hym
in remembraunce, that as he walseth his body, so he
shulde not forgette to washe and clense his soule, and
make it fayre wth vertuose and godlye good ly-
uinge, and synally to put hym in remembraunce, that
as water passeth and flydeth awaye, so he shall not
tarpe and abyde in this worlde, but passe and flyde
awaye, as the water dothe.

Tem whether there be euery soday holy water
and holy breade made, and distributed among-
est the paryshioners, thone done for considerati-
ons, afoze rehearsed, thother practized aswell to put
men in remembraunce of vnitie & conkozde, expessed
by the seuerall graynes, whiche beinge manye, are
grounde and brought to one lose made of them al, as
also to bringe to memozy the vsuage of the primate
Church, which was to haue often, and especiallye
on the Sondaye a Communyon betwene the multi-
tude, for lacke of whiche Communion this holpe
breade is nowe gyuen men to vnderstand, that they
shulde haue done the other, and for lacke of the same

doe nowe receaue this for a memozy thereof.

3 **I**tem whether there be a pace in the churche, not onely to put people in remembraunce of the peace that Christe bequeathed to his disciples, but of that peace that Christe by his death purchased for the people, and also of that peace, whyche Christe wold haue betwene god and man, man and man, and man to hym selfe. And the sayd pace in the Church to be kist of the priest, and to be caried to the parishioners at Masse time in especiall remembraunce of the premisses.

4 **I**tem whether there be any, that refuseth to receaue the sayd holy water or holy breade, or refuseth to take the pace, or to kysse the priest at the solemnisation of matrimony, or vse any such lyke ceremonies, heretofore vled & obserued in the churche.

5 **I**tem whether there be in the churche a hye altare of stone, consecrated & dedicated specially to saye or singe Masse vpon, and it is not ment any graue stone taken from the buriall, or other vnseemly place, and put vp for an altare, but a meete and convenient stone, as hath bene accustomed in tymes past in the Church for Masse decentlye and comlye to be sayd or songe therevpon.

6 **I**tem whether the thynges vnderwritten (whiche are to be founde on the coste of the parishioners) be in the churche, it is to wyte, a legende, an Antiphonar, a Grayle, a Psalter, a Ordinnall to saye or solempnise diuine office, a Missale, a Manuale

Manuale, a Processional, a Chalice, two Cruettes, a
 principal vestiment, with Chisable, a vestiment for the
 Deacon and Subdeacon, a Cope with the apperte-
 naunces, it is to wyte, an Amisse, Albe, Girdle, Stole
 and Fannon, the hye altare with apparell in the
 fronte, and other partes thereof, three Towels, three
 Surplices, a Rochette, a Crosse for Procession wyth
 Candelstyckes, a Crosse for the deade, an Incensler, a
 Shyppe or vessell for frankensence, a lytle sanctes
 bell, a Pyxe wyth an honest and decent cover, and a
 bayle for the lente, Banners for the rogation weeke,
 Bels and Coopes, a Bere for the deade, a vessel to car-
 ry holy water about, a Candelstycke for the Paschall
 taper, a fonte to Chrysten chyldren wyth rouerynge
 and locke, and kepe, and generally all other thynges
 whyche after the custome of the countrey or place, the
 parishioners are bounde to fynde, maynteyne, and
 kepe.

Item in case suche thynges be in the Church,
 when they were prouyded and vsed, yf they be
 not, by whose faulte and negligence the same
 procedeth.

Item whether there be a Church yerde, and yf
 it be, whether the same be well and honestly re-
 payzed and kept, so that no cattell, specially hog-
 ges and filthye beastes be suffered to come in, and de-
 file it.

Item whether there be a Crucifixe, a roode losse:
 as in t ymes past hath bene accustomed, and yf
 not, where the crucifixe or roode losse is become,

C. ij.

and

and by whose negligence the thyng doth wante.

10 **I**tem whether the water consecrated, beyng in the fonte, be ones in a moneth at the least duely chaunged and renewed, accoꝝdyng to the olde custome of the Church.

11 **I**tem whether in the sayd Church there be a Chrysmatoye for holpe oyle and Chrysme, decently and well kepte after the olde custome, and whether the sayd oyle and Chrysme be also therein, & frequented and bled, as they ought to be.

12 **I**tem whether in the sayd Church there be seates and pewes for the parishioners to sytte in, honestly prepared, and kept after the olde vsage and custome, and the doores, windowes, and al other places of the Church duely repayzed and kept.

13 **I**tem whether there hath bene, or be anye plate, ornaumentes, or Jewels, belles, Candelstyckes, or leade, or other goodes, of, and in the sayde Church, what they were or be, and in whose handes they were or are, or whether thei be alienated or pledged, declaryng the value thereof.

14 **I**tem whether there hath bene made any inuentary or inuentaries of the same church goodes, and where the sayd inuentaries are, and whether there be wantyng the sayd plate, Jewels, or ornaumentes specified in the sayd inuentaries, and beinge suche wante by what occasion & meane the same is, and by whose commaundement and doyng.

Item

Item whether there be Church wardynes in 15
the sayd Church choosen every yere, & whe-
ther the same do yearly make a faythfull & true
accomp'te to the parishioners accordingly, byngng
in wyth them the sayd inuentaries, and doyng all
suche thynges, as on their behalfe are to be done.

Item whether the sayd Albes, vestimentes, and 16
all other ornaumentes be kepte cleane and well,
and sufficiently repayzed and maynteyned.

CArticles concernynge the Laytye.

Fyrste whether there be any laye person, man
or woman, that is a notable and open trans- 1
gressour and breaker of any of the tenne com-
maundementes of god, or an open offendour
in any of the. vii. deadly synnes, or of the lau-
dable customes and ordynaunces of the catholyke
churche.

Item whether there be any laye person, man or 2
woman, that hath layed violēt handes vpon any
Ecclesiasticall person, especyally beyng in holye
orders.

Item whether there be any lay person, man, wo- 3
ma, or chyld, beyng of sufficient age and discreti-
on, that can not say the Vater noster, the Ave
Maria, and the Crede.

C. iii.

Item

and by whose negligence the thyng doth wante.

10 **I**tem whether the water consecrated, beyng in the fonte, be ones in a moneth at the least duely chaunged and renewed, accoꝝdyng to the olde custome of the Church.

11 **I**tem whether in the sayd Church there be a Chysmatoꝝpe for holpe oyle and Chysme, decently and well kepte after the olde custome, and whether the sayd oyle and Chysme be also therein, & frequented and bled, as they ought to be.

12 **I**tem whether in the sayd Church there be seates and pewes for the parishioners to sytte in, honestly prepared, and kept after the olde vsage and custome, and the doozes, windowes, and al other places of the Church duely repayred and kept.

13 **I**tem whether there hath bene, oꝝ be anye plate, Iornamentes, oꝝ Jewels, belles, Candelstyckes, oꝝ leade, oꝝ other goodes, of, and in the sayde Church, what they were oꝝ be, and in whose handes they were oꝝ are, oꝝ whether thei be alienated oꝝ pledged, declaryng the value thereof.


14 **I**tem whether there hath bene made any inuentary oꝝ inuentaries of the same church goodes, and where the sayd inuentaries are, and whether there be wantyng the sayd plate, Jewels, oꝝ Iornamentes specified in the sayd inuentaries, and beyng suche wante, by what occasion & meane the same is, and by whose commaundement and doyng.

Item

Item whether there be Church wardynes in 15
the sayd Church choosen euery yere, & whe-
ther the same do yearly make a faythfull & true
acompte to the parishioners accordingly, bynggng
in wyth them the sayd inuentaries, and doyng all
suche thynges, as on their behalfe are to be done.

Item whether the sayd Albes, vestimentes, and 16
all other ornaments be kepte cleane and well,
and sufficiently repayred and maynteyned.

C Articles concernynge the Laytye.

 yste whether there be any laye person, man
or woman, that is a notable and open trans- 1
gressor and breake of any of the tenne com-
maundementes of god, or an open offendor
in any of the. viij. deadly synnes, or of the lau-
dable customes and ordynaunces of the catholyke
churche.

Item whether there be any laye person, man or 2
woman, that hath layed violēt handes vpon any
Ecclesiasticall person, especyally beyng in holys
orders.

Item whether there be any lay person, man, wo 3
mā, or chylde, beyng of sufficient age and discreti-
on, that can not say the Vater noster, the Ave
Maria, and the Crede.

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Item

4 **I**tem whether there be any of them that hath contracted matrimony with any one, beyng of Consanguynitie or affinitie prohybted, or hath pryuely contracted and made any matrimony wyth any person.

5 **I**tem whether there be any mā, that besydes his wyfe hath kept, or dothe kepe a Concubyn, or carnally hath had to doo with anye other mang wyfe or other person.

6 **I**tem whether there be any woman, that besides her husbände hath taken any other manne, and carnally hath had to do wyth hym.

7 **I**tem whether any man hath had, or now hath ij. wyues lyuyng at ones, or any woman ij. husbādes lyuyng at one tyme, especyally no lawefull dyuorſe beyng made betwene them.

8 **I**tem whether there hath bene or bee any, that doth not faythfully, duely, and truely paye hys tythes, oblations, Crysmes, Clerckes, wages, the holy loofe, and all other ecclesiastical dueties, as of reason and laudable custome they ought to doo.

9 **I**tem whether in the cytie of London or Diocesse of the same there be any person, that is an notorious or commen bſerer, which lendeth his money for vnlawfull and excessyue gayne and lucre, contrary to the manifest woordes of the scripture, to the euill example of other chryſten people, to the daunger of hys owne soule, and to the bitter vndoynge and hyn-
Deraunce

detraunce of many, especially of pooze and yonge begynners, bozowynng for their necessyte.

Item whether there be any badodes, men or wo- 10
men, that doth kepe within hys or their houses,
or elles where any strompettes or harlottes, to
haue the moze resoꝛte to their houses, and utter ther
by their chaſſer and wares, to their moore woꝛdelye
aduantage, and whether there be any vehemently
suspected therof, or of conueyng or keping yonge we-
ches for suche vnlawfull and vngodly purposes.

Item whether there haue bene any men, women 11
or chyldren of the age of. xiiij. yeaꝛes and aboue,
who vpon sondayes and holpe dayes haue gone
a huntynge or hawkynge, beare baytynge, games, and
other playes, dyspoꝛte, and passetymes, or who hath
vpon the sayd sondayes or holy dayes wyllyngly ab-
sented them selves from their paryshe churche in the
tyme of deuyne seruyce, and who vppon sayned occa-
sions, eyther vpon the euen befoꝛe, or the same daye
in the moꝛnyng doth vse to go foꝛthe abroade oute of
their paryshes into the fieldes or countreie, or other
where, or doth secretly kepe them selves in their hou-
ses, and doo not come to their seruice, as they ought
to doo.

Item whether there hath bene anye, that hath 12
murmured, grudged, or spoken agaynst dyrect-
ly or indyrectly the masse, or other deuyne ser-
uyce, admyynystratyon of sacramentes and sacramen-
talles, as holy breade, holy water, Palmes, Almes,
Creping of the Crosse, holy oyle and Chrysm, bea-
ryng

ryng of Palmes and Candels, buryng of the deade,
praying for them, specially in sayinge of Diriges and
commendations, or in vsyng any laudable or godly ce
remony of the Church, heretofore vled and accusto
med, or þ hath made noyse, iangled, talked, or played
the foole in the Church in the tyme of diuine seruice
or preaching, to lette or Disturbe the same in any wise.

13 **I**tem whether there be any, that hath mayntey
ned and holden the opinion or beliefe, that a man
hath no free wyll, and that all thynges do come
and chaunce by a pceylse and absolute necessitie, so
that whatsoeuer any one doth, he doth it not of free
wyll, but of mere necessitie, and can not choose, but so
to do, and that therfore whosoever is dampned, is
dampned througħ Gods defaulte, & not of his owne
free wyll and choyse. And whether any hath mayn
teyned or holden opinion, that sayth alone wythout
charitie, hope, and good workes in tyme doth iustifie,
or thinke the same a hollsome and profytable doctrine
to be taught and preached abroad.

14 **I**tem whether there be any, that is a Sacra
mentary, an Anabaptiste, or Lybertyne, eyther
in reiteratynge baptisme agayne, or in holdynge
any of the opinions of the Anabaptistes, especiallve
that a Christen man or woman oughte not to sweare
before a iudge, nor one to sue another in the lawe for
hys ryght, and that all thynges should be common.

15 **I**tem whether there hath bene anye, that hath
holden, maynteyned, or defended any opinion or
doctrine, contrary to the catholike sayth & vnite
of

of the catholike Church, & hath fauored and maynteyned suche, as hath holden the same, or lyke erroneous opinion or doctrine, or hath kept or vled any booke or wyptynges, conteynyng the same euyl doctrine, or hath vled to reade, or resoꝛt to any priuate or secreete lectures.

Item whether there hath bene any, that hath not in Lent last passed bene cōfessed of his owne curate, or by hys licence of some other honeste priest, and receaued the blessed Sacrament of the aultare, accoꝛdyng to the oꝛder of the catholike church. 16

Item whether there hath bene any, that hath, or doth wylfully interrupte, lette, or disturbe any preacher in the tyme of his sermon, or disturbe, discourage, or let any curate or priest to singe or saye Masse, Euensonge, or other diuine seruice, or to minister the Sacramentes or Sacramentalles in Latyne, accoꝛdyng to the olde laudable custome of the Church, or that doeth mocke, Ieste at, threaten, or beate any priest for saying Masse, or suche diuine seruice, or so ministryng, and who they be. 17

Item whether there be any, that wyl not haue hys chylde Christened, but in the Englyshe tongue, nor haue any seruice in the Church, except it be done in the sayd Englyshe tongue. 18

Item whether there be any, that wyl not suffer the priest to dyppe the chylde thre tymes in the fonte, beyng yet stronge, and able to abyde and suffer it in the iudgement and opinion of discrete and experte persons, but wyl nedes haue the chylde in 19

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the clothes, and onely to be spynckled wyth a fewe dropes of water.

20 **I**tem whether there hath bene any of the laytpe, that hath wyllyngly and wilfully doubted in any article of the catholike fayth, or that hath openly disputed, or vnreuerently talked in anye open places of the same, not submittyng hym selfe in all poyntes to the catholike Church, but wylfully defendyng his owne erronious opinion and belefe, contrary to scripture, encouragynge other to the maynteynaunce of their folý, and to induce other to the same.

21 **I**tem whether there hath bene, or nowe is anye notable euyl rule, and manifest disorder in breaking the lawes of **GOD**, and the ordinaunces and laudable customes of the catholike Church, and many thynges worthe refozmation and coꝛrection in the late **Minoꝛes**, or at **Bedlem**, or at saynct **Martens** le graunde, the late blacke fryars, the white fryars, the graye fryars, **Augustyne** fryars, cruched fryars, sayncte **Katherine**s, or other places in, or aboute the cite of **London**.

22 **I**tem whether there hath bene any, that denieth or refuseth to go in procession vpon sondayes or other dayes, when it is vsed, or that departeth out of the Church, befoze that seruyce be done, wythout a iust and reasonable cause so to do.

23 **I**tem whether there hath bene anye, that vpon the sondayes or holpe dayes hath worked or labored seruple worke, or hath kepte open theyꝛ shoppes, or otherwyse occupied and exercysed theyꝛ handy

handy craftes and occupations on the same dayes, to the sclaunder of other, and contrary to the laudable custome and vsage of the catholike Church.

Item whether there hath bene any bytlers, ta-
uerners, or ale house keepers, that on the sondays, ²⁴
dayes and holy dayes haue comonly vsed to sell and
batter their vittals, meate, and drynke, and chaffer, &
to kepe their doores open in the tyme of diuine ser-
uice agaynst the godly order & vsage of the church.

Item whether there hath bene any, that beyng ²⁵
able to synge at the least hys playne songe (and
who in the tyme of the Englyshe seruyce dyd co-
monly vse to synge in the quere) doth nowe synce the
setting forth, and renewyng of the olde seruice in the
Latyne tongue, absent and wythdrawe hym selfe fro
the quere, declar yng and expressing the names, sure-
names, and dwelling places of all suche persons.

Item whether there hath bene anye contention, ²⁶
disorde, debate, or stryfe betwene any parson-
ners of any parshie, especially in the tyme of di-
uine seruice, for lyttinge in pewes or seates in the
Church, or for anye other cause or matter, to the
sclaunder of the rest of the people, declar ynge what it
is, and betwene whome.

Item whether there hath bene any, that by open
facte, dede, or threatenyng hath compelled, cau- ²⁷
sed, or otherwyle procured, or induced anye cu-
rate or priest to synge or saye anye common prayer or
seruyce, or to minister any sacrament priuely or open-

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ly, contrary to the order of the catholike churche.

28 **I**tem whether there hath bene, or is anye registre booke in the churche, safely kept vnder locke and keye, in the whych there are wyrtten euery sondaye the weddynges, chrystenynges, and burynges, that were had the weeke befoze, and whether the same haue bene accordinglye done.

29 **I**tem whether there hath bene anye person, man or woman, lawfully befoze precontracted, or married to other, whych afterwarde hath broken the contracte, and married to another person, especiall ye the banes nor lawfully asked.

30 **I**tem whether euery parishioner vpon the sondaye, as it cometh to his course and turne, hath payed and gyuen the holpe loofe wyth other accustomed dueties and offerynges, as of olde custome it hath bene laudably vsed.

31 **I**tem whether there be any, that hath eatē fleshe vpon anye fishe daye, and hath broken the fasting dayes, (suche as of olde aunciente custome hath bene laudably kepte and obserued) gyuyng offense and sclaunder to other in their doynges.

32 **I**tem whether there be any, that at the sacryng tyme, which do hange downe their heades, hyde them selves behynde pylers, turne awaye their faces, or do depart out of the churche at that tyme.

Item

Item whether parishe clerkes or sextens be obedient to their persons, vicars, and curates in thynges that be lawfull and honest. 33

Item whether there be any, that double charmes wytcbeecraft, sojcery, inchauntementes, false southsayinges, or any such like thing, inuēted by the crafte of the deuill. 34

Item whether suche legacies (as were bequeathed for the repayyng of high wayes, syndyng of poore scholers, marryng of poore maydens, & other suche lyke dedes of charytie) be saythfully and truely payde and perfozmed. 35

Item whether there be any Printer or seller of Bookes, that hath synce the begynnyng of the Quenes Maiesties Raigne Printed or solde the bookes of the schismaticall and flaundersous communion, the lyke homelies, and such other bookes, hauing in the hereticall and dampnable oppynions, declaring and specifying their name, sir name, & dwelling place. 36

Item whether there be any, that hath prynted or solde flaundersous Bookes, Ballades, or playes, contrary to christen religion, declaring and specifying their names, surnames, & dwelling places. 37

Item whether any laye person of hys owne authority haue expounded and declared any portion or parte of scripture in any churche, or els where, or put the same to prynting or wytyng, affirming and maynteyning, that euery pryuate and laye person may so doo withoute approbatyon of anye or dynatye, 38

39 **I**tem whether there hath bene any laye person,
that hath refused, contempned, or Denyed to
brynge his childe, being chrystened, vnto the
bischoppe to be confyrmmed, or that hath dissuaded or
discouraged any other so to doo.

40 **I**tem whether the churchwardenys & other
beyng monyshed in the archdeacons visitation
to prouyde for necessarpe thynges, that dyd
wante in the churche, haue (accordyng to the mo-
nition and commaundemente to them gyuen) suffi-
ciently and well prouided for the same.

41 **I**tem whether there be any scriptures or pictu-
res paynted or set forth vpon the walles of the
churche, or otherwise within the churche, & yet
remayning, which chiefly and principally do tende to
the maynteynaunce of carnall libertie, especialle in
eating and drinking vpon all dayes, fasting, or other
all maner meates & drynkes, or for the defense of the
marryage of priestes, and incontinente lyfe with de-
facinge of vertuose and godly lypynge, or to the ex-
presse derogation and flaunder of the blessed Sa-
cramente of the aultare.

**Articles concernynge schole-
maysters, and teachers of chyl-
dren, men or women.**

Firste



E First whether they, that take vpon them ¹
to teache chyldren, whether it be Eng-
lish, or Latyne, to singe, or playe, or suche
lyke, bee themselves sober, and discrete, of
honest and vertuous lyuing, conuersatio,
and behauiour, with other good & commendable qua-
lities, so that they may edifye and prosypte the scho-
lers, as well by their lyuing, conuersation, and good
maners, as by their teachyng.

Tem whether the same scholemaysters & tea-
chers doo well and diligently applye their scho- ²
lers, teaching and hearyng them often, and dys-
cretly vbling them.

Tem whether the sayd scholemaysters and tea-
chers do cause their scholers to faste, to pray, to ³
serue god, and to feare hym, to come often to the
churche, to heare masse, and all other deuynne seruice,
and to honoꝝ and reuerence euery person, accordyng
to hys vocation and degree.

Tem whether there be anye other grammer ⁴
taught and learned within the cite and diocesse
of London, then that grammer, whiche was set
forthe in the tyme of our late Soueraigne Loꝝde,
kinge Henry the Eyghte.

Tem whether that anye printer dwellynge in
Baules Churchparde, within the parryshe of ⁵
sayncte faythes in London, in the tyme of King
Edward the sixte, and the yeare of our lord M. D.
Lij. heretycally, maliciously, & naughtly did imprinte
a gram-

a grammer in Englyshe and Latyne, puttyng in the
Latyne grammer but only two sacramentes, it is to
wite, baptisme and the supper of our lord, infectyng
thereby the yowth, and other, to thinke & beleue, that
there be no moore sacramentes in chrystes church,
but those two.

6 **I**tem whether any teachers or scholemaysters
do teache and instructe any hys scholers in any
poynte of heresye, eyther in the Articles of our
fayth, or the tenne commaundementes, eyther in the
sacramentes of the church, or other thynges, recea-
ued and beleued in the catholike church.

7 **I**tem whether anye teacher or scholemayster
doo teache or reade to any hys scholers any euyl
or noughty corrupte boke, ballade, or wyrtynge,
or do interpretate and sette forth vnto any of them
the newe testamente in Englyshe or Latyne, or anye
other bokes Englyshe or Latyne, concernyng scrip-
ture, not expedient for yonge chyldren to medle with
all.

8 **I**tem whether any teacher or scholemayster do
teache any hys scholers to holde, mayntayne, de-
fend, or beleue any heresye, error, false doctrine, or
oppynyons, contrary to the catholike fayth, and deter-
my nation of the same.

**Articles concerning middewiues and such,
as come to the trauayle of women beyng
wpyth chylde.**



First whether there be any woman, þ̄ doeth ¹
occupie oꝝ exercise the office and rowme of
a middewife, befoze she be examined and ad-
mitted by þ̄ bisskop, oꝝ oꝝdinary of this dio-
cesse, oꝝ his chaunceloz, oꝝ comissary, hauing
sufficient aucthoꝛitie (except in time of extream ne-
cessitie) where the pꝛesence of the middewife can not
be had.

Tem whether such as heretofore hath bene al- ²
lowed & admitted to the sayd rowme & office of
a middewife, be catholike & faithful, discrete and
sober, diligent, and ready to helpe euery woman tra-
uayling of chyld, as well the pooze as the riche.

Tem whether any middewife, oꝝ other woman ³
coming to þ̄ trauayle of any woman with chylde,
do vse oꝝ exercise any witchecraft, charmes, soz-
cery, inuocations oꝝ pꝛayers, other then suche, as be
alowable, and may stande with the lawes and oꝝdi-
naunces of the catholike churche.

Tem whether any middewife, oꝝ any other wo- ⁴
man denieth oꝝ letteth, so muche as lyeth in her,
that the chylde beinge newe bozne, shall not be
brought to the Churche there to be decentlye, reue-
rently, and oꝝderly baptised, & the mother thereof af-
ter a conuenient time likewise purified, accoꝛding to
the olde auncient & godly ceremonies, & custome of þ̄
catholike churche, heretofore vsed in that behalfe, &
whether the sayd middewife, oꝝ any other suche wo-
man do attempte, vse, oꝝ do any thinge in thys mat-
ter, contrary to the sayd custome, oꝝ otherwyle inde-
cently


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cently and vnseemely.

5 **I**tem whether any woman within this cite or diocesse by them selves, or by sinister counsaile haue purified them selves after their owne deuises, and fantasies, not comming to the churche, according to the laudable custome heretofore vbled in the same, where the priest wold haue bene ready to do it, and some of the multitude to haue bene witneses accordingly.

6 **I**tem whether there be any other disorder or euill behauiour, concernyng the sayd midde wyues, or the woman brought a bedde, or lyinge in chyldebedde, or any other woman, coming to the labor, or visitynge the woman, that so lieth in childebedde, and whether the nurse attempte, or do anye thyng vnlawfully.

Articles concerning the original patrones of benefices, and other, that haue aduousons of the sayd benefices.

1  **I**tem whether the sayd patrones & other hauing aduousons of the same, doo diligently and saythfully present a sufficient & able clercke to be admytted to the benefice vacante within dewe tyme, or els doo suffre the benefyce to remayne and abyde longe vacant, or do present an vnmeete and vnable person to the same, offendyng god and hys owne conscience in soo doing.

Item

Item whether the sayde Patrons, or other ha²
vinge such Aduousons, Doo practyse or coue-
naunt in any maner of wise with any prieste di-
rectly or indirectly, (before, or after he hath promy-
sed or geuen hys presentatyon) to haue the benefice
in farme him selfe or his frendes, or to haue the man-
sion house, the glebe landes, & frutes & commodities
therof, or some good fleese or part therof, paying litle
or nothyng for the same, or to haue his owne tithes
free, being & remayning within the sayde benefice, or
some yearly pension, portyon, or annuities, or some co-
moditie to him, his child, kinsman, seruaunt, or frende,
or vse any other colour, deceyte, or falsehead, and the
priest presented to serue for a yearly stipende, farre
vnder the value of the benefice.

Item whether the sayde patrones, or other, ha³
vinge such aduousons of any churche or chappell
with cure or without cure, haue pulled downe
the sayd churche or chappell, or taken away the leade,
the belles, the ornametes, or other goodes of y^e same,
or in any wise spoyled it, conuertinge the tithes, pro-
fites, commodities, reuenues, & possessions therof to
his owne vse & comoditie, & putting the same church
or chappell to prophane and vngodly uses, declaring
who, and howe many there be, that so doth.

Item howe manye benefices be nowe vacante
within this cite of London, or in other places of
the Diocesse of London, who be the patrones⁴
thereof, howe longe they haue bene vacant, & who
doth receaue the tithes, oblations, profites, and com-
modities of the same, durynge the tyme of the vacati-

on thereof.

5 **T**em whether in such patronages or aduoucons
there be any other disorder, or vnlawful doing, &
synally to inquyre & searche saythfully, truely,
and diligently, whether in this Cytie or Dyocesse of
London there be any other thinges amysse, woꝛthy
coꝛrectyon and refoꝛmatyon.

The tenour, foꝛme, and effect of the othe, gi-
uen by the sayd bishop of London, to þe inquisitoꝛs &
searchers foꝛ knowledge of thinges amysse, especially
concerning the articles befoꝛe rehearsed.



Ye shall set asyde all woꝛldly loue and fauor,
all hatred and displeasure, all hoope of re-
ward & meede, al carnall affection & coꝛrup-
tyon, all woꝛldely respectes & coꝛsideratiõs,
that myght stirre and moue you to declyne from the
trueth, or to adde vnto the trueth, or to pul any thing
away from it, ye shall haue the feare of god befoꝛe your
face, the terrible Judgemente of god at the daye of
dome, the daunger and peryll of your conscience in
hidyng or alteryng the trueth, ye shall consider the
honestye of your selues and your good name, the ho-
nestie and pꝛofyte of your paryshe, that you come foꝛ,
and finally the honour of the Kyng and Queene of
thys Realme, and the Realme it selfe, wyth all
other honest consideratyon and motyues, that may
stirre and moue you godly, & these thinges conside-
red, ye shall saythfully, truely, playnly, bꝛightly, cha-
ritably, discretly and indifferently searche & inquyre
foꝛ all thinges, which in your conscience, and in the
opinion

opinion and Iudgemente of good men, are to be searched and inquired for, especially suche thinges, as are mentioned in certayne Articles, DeliuereD vnto you by your ordinarie, and you shall bypnyng in your certificate and report fully & perfectly in wytyng, sealed wth your seales, or subscribed with your handes to your sayd ordinarie, or his officer, hauing sufficient auctoritie therein on this side the

next coming without sayling in any thing hereof, as God shall helpe you, & the holie Dome, and the contentes of this booke.

FINIS.

EXCVSVM

Londni in ædibus Iohannis Carwodi

Typographi Regiæ Maiestatis.

Anno. M. D. LIIII.

Mense Septembri.

Cum priuilegio Regiæ Maiestatis.